me 12, no. 5 january, 1960

HOLBROOK LIBRARY PACIFIC SCHOOL

CHRISTIAN COMMUNITY

PRIORITY ISSUES FOR CHRISTIANS IN 1960

By Ray Gibbons

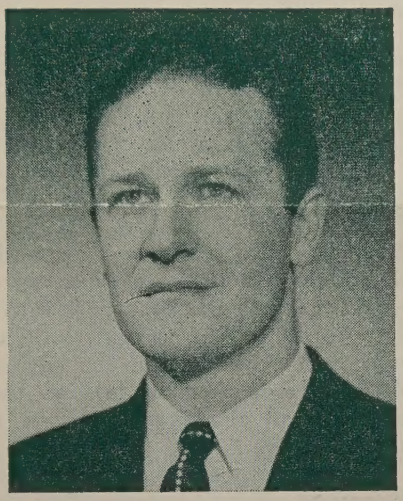
Why don't the denominations agree on ew priorities in national legislation and centrate their efforts on a few im- tant things Christians can do? The wer is that they have. Forty social ion secretaries and church representa- es meeting in Washington, D. C., last vember considered the priorities in the ning session of Congress and in the 60 elections. Some issues were deemed portant for long-range study and ac- n in the future. Others were im- diately before Congress in its short sion of 1960. Some issues were of erest to the churches; others ought to

After prolonged discussion, top priority s given to four domestic issues present- before Congress. These are civil hts, aid to education on a racially non- criminatory basis, migrant welfare and ges, and aid to depressed areas. Other ues of importance are housing, civil erties, minimum wages, strikes and mpulsory arbitration, tax reform to se the loopholes, social security to pro- de health insurance for the aged, more iform provisions for public assistance, me rule for Washington, D. C., and gulation of natural gas.

Among seven issues of foreign policy o place was given to disarmament and reign economic assistance. Others of portance were the China policy, im- gration and refugees, support of the nited Nations, the population explosion, r policy toward colonialism, and the onnally amendment to the World urt.

Many of these same issues will be dis- ssed in the presidential campaign and fore the party conventions. The im- rtance of early action was stressed at e Washington meeting. Talk with ur Congressman before he returns to ashington in January. Confer with e delegates to the party conventions be- re the party platforms are written and e candidates are selected.

(Continued on page 3, col. 1)



Rudolph W. Raber in Race Relations Post During 1960

As announced in our November issue the Reverend Chester L. Marcus, Race Relations Secretary in the Cleveland office of the Council for Christian Social Action, will be doing special work in Ghana during 1960. In his absence Mr. Marcus' responsibility for racial and cultural relations in the Evangelical and Reformed Church will be assumed by the Reverend Rudolph W. Raber, pastor of Hough Avenue Evangelical and Reformed Church in Cleveland.

Mr. Raber has had a distinguished career as a pastor and worker in the field of human relations. He has demonstrated a high degree of creativeness in meeting changing community situations. Hough Avenue Church is completely integrated, having within its constituency members of the Caucasian, Japanese, and Negro groups. Full racial and cultural integration is expressed in every aspect of the church's life.

Mr. Raber is a graduate of Elmhurst College and Eden Theological Seminary. He is married and the father of three children.

Mr. Raber will be available to visit churches and communities in the interest of the denomination's concern for racial understanding.

How "Preserve" A Church When Community Changes

By Rudolph W. Raber

Perhaps the greatest single issue facing the modern city church is the issue of integration. This is by no means the only problem, but city churches "in trouble" are, almost without exception, churches whose buildings are located in racially changing or changed communities. Girding to meet the challenge is by no means a simple or a painless proposition; it is probably more a matter of concept than it is technique or strategy. The question boils down, at last, to what the church really is and the ability of a given congregation to see itself as a local unit of The One Holy Universal Christian Church.

No one objects to people of other races belonging to The Body of Christ; on the contrary, that prospect draws millions of dollars for international missions. It is when Little Old First Church is identified as an isolated end in itself that the difficulties arise. That frame of mind completely stifles one of the cardinal principles of Christian living, which is that life must be given up for Christ if it is to be gained at all. In practical terms this means that all of the usual cliches about "preserving" a church are not only

(Continued on page 2, col. 1)

AN APPEAL FOR SUPPORT

A special offering might well be taken on Race Relations Sunday in behalf of the NAACP Legal Defense and Education Fund, Inc. (Room 1790, 10 Columbus Circle, New York 19, N. Y.) Expenses are large for legal actions to enforce through the courts the school desegregation decisions of the U. S. Supreme Court. Apart from such procedures, little or nothing will be done to desegregate public schools in states like Louisiana, South Carolina, Alabama, Mississippi and Georgia. This burden of achieving their constitutional rights should not, in all conscience, fall exclusively on Negro parents. Yet that is where it has fallen up to now in large measure. Contributions are deductible for federal income tax purposes.

An Opportunity to Witness for Justice

February 14, 1960, the Sunday nearest Lincoln's birthday, will be widely observed in Protestant churches across the nation as Race Relations Sunday. The Department of Racial and Cultural Relations of the National Council of Churches has prepared a special message for this day (see enclosure).

The message is available, together with a series of suggestions for action, at $2 per hundred, or 4c apiece. We suggest ordering a sufficient quantity to accompany the Order of Worship on that Sunday. The Order may well provide for reading selected portions of the Message as a part of the Service. The message and action proposals can also be used in a social action committee meeting, an adult and a youth fellowship meeting, or a church council session.

Is your congregation involved in constructive efforts to insure a non-discriminatory market in housing? If not, how can your members become involved? Will you as pastor and you as social action chairman accept responsibility for leadership at this point? Study the message and suggestions carefully from the point of view of using it, not merely for one day in the year, but for continuing effectiveness in bringing about changes in attitudes and in practices.

HOW "PRESERVE" A CHURCH

(Continued from page 1, col. 3)

unworthy, they are doomed to failure. Seeing itself as only a part of something infinitely greater and ultimately invincible can give a local congregation enough security to take the risks and make the sacrifices without which there is no church.

Actually it is precisely the church "in trouble" which has the best opportunity to gain the clearest perspective. Circumstances have a way of stripping off the trappings and byproducts of congregational life which obscure its central purpose. The time comes when the question must be faced as to what single excuse a group of people have for coming together and calling themselves a Christian Fellowship. Surely it is not political agreement, or preference for a certain make of automobile, let alone color of hair, or skin.

In the same way it becomes clear that a church is not a social club or a matrimonial agency either. An inclusive church is a church which has re-discovered its only excuse for existing, namely, Faith in Jesus Christ. Thus, integration is by no means an end in itself but simply the natural and normal consequence of "pressing on toward the goal for the prize of the upward call of God in Christ Jesus."

Dates Set for Christian Social Action Institutes

Five Christian Social Action Institutes are planned for the summer of 1960. From fifty to a hundred persons are expected at each institute.

The institutes will begin with lunch on Monday and close with lunch on Friday. The cost for room, board and registration will be $30. Some of the topics for study and discussion are:

Christian Faith Confronts American Culture
Emerging Issues in Labor-Management Relations
Juvenile Delinquency
New Frontiers in Race Relations
Living with Communist Nations
Christian Responsibility for Freedom

The institutes are designed for leaders of social action throughout the United Church of Christ. Particular attention will be given to the development of effective work in local churches, in associations and regions, in state conferences and synods. The members of the institutes will spend each afternoon in small leadership groups, planning their work for the coming year.

The dates and places of the institutes follow:

CENTRAL: June 6-10, Evangelical and Reformed Conference Center, Dunkirk, N. Y.
WEST COAST: June 20-24, White Memorial Retreat Center, Mill Valley, Calif.
MIDWEST: July 11-15, Lakeland College, Sheboygan, Wisc.
EASTERN: July 25-29, Congregational Conference Center, Framingham, Mass.
SOUTHERN: July 18-22, Blue Ridge Assembly, Black Mountain, North Carolina.

NEW FILM "Shadow on the Land"

An exciting new film entitled *"Shadow on the Land"* has been released this fall by the town and country departments of the United Church of Christ. It is the dramatic story of two farm families caught in the inter-play of revolutionary socio-economic forces which are currently swirling across rural America. They are helped in confronting their problems by a farm management consultant who belongs as they do, to a small town church.

No easy answer is proposed to the very realistic dilemma in which these substantial corn-belt families find themselves. As Mel Lawrence, the management consultant, says to his pastor, "little men like Gus and Roy and me—we can't solve the really big problems by oursleves. But with our faith, sometimes we can see things differently."

This 32½ minute dramatic film, in sound and color, is recommended for showing not only in rural churches but in city churches and in secular groups as well. Although it deals with a typical farm problem, the questions it raises have to do with broad issues of Christian vocation, community responsibility, the uses of agricultural abundance, and the role of Christian faith in daily decision making.

Groups which have seen this film have found that it invariably stimulates vigorous and thoughtful discussion. Youth groups also will find themselves absorbed in the problems of vocational choice and life planning which confront Ralph and Emily, the high school seniors who belong to the Allen and Lauber families respectively.

Rental may be had from the outlets of the United Church of Christ at $6. for United Church of Christ groups; $9. to others.

CONSULTANTS IN RACE RELATIONS SERVE IN SEVERAL STATES

By Galen R. Weaver

As a contribution to the solution of the problem faced by the constituency of the United Church of Christ in the South two persons are working in that region as consultants in race relations, primarily within the Conventions and Synods. Miss Dorothy E. Hampton has been carrying on this mission of acquaintance and cooperation for three years, under the auspices of the Council for Christian Social Action. Her efforts have been well received in North Carolina and Virginia. Both Negro and white leaders there have earnestly requested that means be found to continue her services. The Board of Home Missions of the Congregational Christian Churches has taken action to provide the finances to sustain this ministry. It is anticipated that the Evangelical and Reformed Church will participate in the sponsorship.

A parallel ministry has begun in Alabama, Georgia, Kentucky, South Carolina and Tennessee. The Rev. Edward M. Brown has taken up residence and established an office in Atlanta, Georgia as of November 1, 1959. Similar sponsorship and financial support make this work possible.

A regional committee on advice and counsel is being set up in each of the two areas to insure the widest possible support for these efforts which look in the direction of a growing spirit and degree of non-segregated churchmanship in the United Church of Christ.

PRIORITY ISSUES FOR CHRISTIANS

(Continued from page 1, col. 1)

In 1960 the social action agencies will ublish a Voting Record of Congress, as ell as a leaflet on election issues for hristians in 1960. The latter will con- in some treatment of the church affilia- on of presidential candidates. Other aterials and information will be avail- ble on the party platforms in the March OCIAL ACTION.

"The Church As Employer, Money Raiser, And Investor"

By F. Ernest Johnson and J. Emory Ackerman

Harper & Brothers, $4.00

—A book review by Ray Gibbons

This tenth volume in the series on the thics and Economics of Society contains nly 183 pages, including 26 tables and ae index, but it brings economics right to the trustees' meeting. It strikes the cal church in its most vulnerable point —its pocket book. It strikes the preacher his vital interests—his salary, pension, nd vacation. It strikes the church embers in their weakest spot—their ap- copriation for the church secretary and ae sexton.

Every pastor should give a copy of this ook to the chairman of his trustees for Christmas. The first reason is his own lf-interest. The chairman would see ow miserably most pastors are paid. The verage cash salary for Evangelical and eformed pastors, according to a ques- onnaire sent to every tenth pastor, is 4,077.00; for Congregational Christian astors it is $4,596.00. Among the astors of small churches the average is igher for the Evangelical and Reformed an for the Congregational Christian. he average for pastors in rural areas is 3,308.00, and for pastors in cities it is 5,040.00. Generally, churches do not dequately reimburse the pastor for ecessary automobile expenses. In the ample of 1,951 returns, 67.1 per cent in- icated they were under some obligation repay borrowed money. Others de- lared they were dipping into their meag- r savings. Health, education, and an utomobile were the chief causes for in- urring indebtedness.

A second reason for giving the book would be to help the sexton. The aver- ge salary for a full-time sexton averaged nly $2,534.00, and the average allow- nce for his housing, utilities and fees ame to only $115.00. Some replies re- orted a $600.00 income for sextons working 40 to 50 hours per week.

The third reason would be to improve he testimony which the church gives hrough its methods of raising money. Does the church accept or reject ill-gotten gains if they are given to the church? Is the only response of the church to "tainted money" that it " 'taint enough?" Instead of an *ex post facto* judgment the authors suggest a declaration of policy in advance, stating that "After January 1 this church will accept no money that has been acquired through . . . (stipulating the sources that are to be put under ban)." In some such way the church could bear clearer testimony to its social convictions — a corporate testimony through an exemplary policy.

This is the kind of book which ought to be presented to young church members in the confirmation class, as well as to the ruling elders of the congregation; reviewed for the ministerium, as well as for the young adults. It does not portray the church as a light illumining the practices of the business world, but suggests that the church should make its practices more nearly conform to its principles. This book holds the looking-glass before the church, and asks the members to look if they will.

SOCIAL ACTION CALENDAR

January 17-23—Church and Economic Life Week, sponsored by the National Council of Churches.

January 30-31—CCSA meeting, Buck Hill Falls, Pa.

February—United Church of Christ Month of Emphasis on Christian Social Action.

February 2-4—Seminar on the Christian Farmer and His Government, sponsored by the National Council of Churches.*

February 14—Race Relations Sunday.

February 16-19—Churchmen's Washington Seminar (interdenominational).*

April 26-28—CCSA Washington Seminar, United Church of Christ. Director: Fern Babcock.*

June 6-10—Central Christian Social Action Institute, E and R Conference Center, Dunkirk, N. Y.*

June 20-24—West Coast Christian Social Action Institute, White Memorial Retreat Center, Mill Valley, Calif.*

June 22-August 23—World Seminar (62 days in 16 countries). Leaders: Dr. and Mrs. Ray Gibbons.

June 22-July7—Hawaiian Seminar. Leaders: Rev. and Mrs. Galen R. Weaver.

June 20-July 2—Seventeenth Annual Race Relations Institute, Fisk University, Nashville, Tenn. Director: Dr. Herman H. Long.

July 11-15—Midwest Christian Social Action Institute, Lakeland College, Sheboygan, Wisconsin.*

July 18-22—Southern Institute, Blue Ridge Assembly, Black Mountain, N.C.*

July 25-29—Eastern Christian Social Action Institute, Congregational Conference Center, Framingham, Mass.*

August 3 - 22—Mexican Seminar. Leaders: Dr. and Mrs. Huber F. Klemme.

***For information and possible scholarship help, Congregational Christians may write to Miss Fern Babcock, CCSA, 289 Park Avenue South, New York 10, N. Y.; and Evangelical and Reformed members may write to the Rev. F. Nelsen Schlegel, CCSA, 2969 West 25th Street. Cleveland 13. Ohio.**

REPORT FROM THE CHURCHES

The Christian Practices and World Fellowship Committees in the Rincon Congregational Church in Tucson, Arizona, recently completed a forum series built around the theme "Six Nights at the Round Table." In commenting on the series Pastor Lester E. Smith says "We did not begin with certain goals of accomplishment, but rather with the idea of presenting people as people — the handicapped, the various racial groups, and those who are in particular situations in relation to society. We chose the problems of delinquency, the prisoner, the handicapped, the mentally ill, the American Indian, and the Negro. We then sought out the most qualified people to bring information, and asked them to be members of panels for one of the evening sessions. We were most pleased at the willingness of the members of the various social agencies, University of Arizona, and State institutions, to cooperate in our effort.

"The meetings were well received by the members of the congregation. The attendance ranged from a low of about 55 to a high of around 90. It was obvious that people came because they were interested, and not just because they felt it was their duty to support this program. Out of the discussions have already come suggestions for carrying out programs within our church and through the Tucson Council of Churches to meet some of the problems which were discussed.

"We would be very happy to share in detail our experience, and to make available programs of the series to any church or social action committee which is interested." (Editor's note — The printed program, listing names of participants, would be helpful to committees planning something like this.)

* * * *

The Inter-Racial Fellowship Potluck, which was held at the Los Altos United Church of Long Beach in February last year, will long be remembered as a gala affair. Special guests for this event were the people from the Lincoln Memorial Congregational Church of Los Angeles, one of our Negro churches. Greeting the more than three hundred participants was Rev. Murray T. McNeil, Jr., of the Los Altos United Church. Rev. Lloyd Galloway of the Lincoln Memorial Congregational Church asked the blessing for the wonderful food and the joyous fellowship.

Following the dinner hour, a lively talent show was presented by members from both churches. A group from the Dots and Dons Square Dancers of the Los Altos United Church gave a demon-

(Continued on next page)

stration of square dancing. This was followed by two solos: "It's Almost Like Being in Love," and "Basin Street Blues"; a Rock-a-beatin'-boogie dance number; a quartet medley; a reading of the famous Robert Burns Poem "Tam O'Shanter." After a Charleston dance number, Rev. Lloyd Galloway sang "April Love" and a double quartet sang "Seeing Nellie Home." Master of ceremonies for the evening was Mr. Robert Lee.

Community singing was led by Mr. McNeil. Then Henry Talbert from the Los Angeles church told about the song "Let There Be Peace on Earth." The Los Altos Choir, directed by Leon Smith, sang this song through once and the audience then joined in the second singing of the number. Mrs. Thomas Clark was accompanist for the musical presentations. The closing meditation was led by Rev. Vernon Booker of the Los Altos Church.

Plans for this affair were prepared by Christian Social Action leaders in the Los Altos United Church and by members of the Pastor's Aid Committee in Lincoln Memorial church.

* * * *

At a special congregational meeting on October 28 the Riverside Church in New York City voted to establish a Council on Christian Social Relations. Representatives from all groups in the church will sit on this Council, which will be responsible to the Board of Deacons.

In originating the proposal for the new Council the Board of Deacons found a helpful statement of its concern in a 1956 Riverside Church Survey Report which reads like this:

"A fourth task facing the Church is that of christianizing human institutions. It has a witness to offer and leadership to contribute in the social sphere. A part of its mission is to show how the principles of the Gospel can be made the foundations of national and international life. Evangelization and christianization, the personal and the social Gospel, here supplement one another. The vision cherished is of God as the Lord of all life, and of all of the interests of life—the economic, the political, the cultural, as well as the moral and the spiritual. Members of the Church as parents, workers, citizens, have a Christian responsibility not only for conserving the best in their heritage, but also for promoting constructive social change and clearing the channel through which God may answer the age-old prayer: 'Thy Kingdom come. Thy will be done on earth as it is in Heaven.' "

P. F. Studies Juvenile Problems

When the Pilgrim Fellowship of the First Church of Christ, West Hartford, Connecticut, was studying the problem of Juvenile Delinquency in the winter of 1958, the suggestion was voiced that the Fellowship's annual spring trip should be an extension of this study. So a large group of the p.f.ers launched into a study of delinquency, hearing from court officials, members of the church's Commission on Christian Social Action engaged in a program of visitation to the local reformatory, and a member of the staff of an inner-city church engaged in serving teen-agers of delinquent and pre-delinquent tendencies.

The young people insisted that they did not just want to hear discussion after discussion of programs designed to curb j.d. They wanted to meet youth in under priviledged areas and experience the conditions there. They wanted to do a work project — not *for,* but *with* the youth of a deprived area. They hesitantly suggested that they wanted to express a feeling of brotherhood to these other young people.

But they were troubled about this. They might present a "holier than thou" attitude! They should strive to see that all who went on the trip went with a sense of brotherhood and Christian mission rather than curiosity. How? A movie, "It Happened to Jo-Jo," helped them catch the mood.

In the debate that followed the p.f.ers discovered how lucky they were in their West Hartford environment, and they determined that they must enter into the proposed project honestly, recognizing the sameness of all before God, and hoping to share their sense of God's love in working side by side with youth who were less fortunate than they.

Finally plans were made for 40 p.f.ers and several adult counsellors to make the spring trip, with this result: the New York City Youth Board arranged for an interpretation of their unusual gang program. The Martha Memorial Church, a part of the United West Side Parish, arranged for the p.f.ers to participate in a recreational program of the NYCYB. Several NYC youth graciously invited the visitors to join them on the one night a week when they had the use of facilities at a small clubroom on a busy West Side street. The meeting was strained; only a few youth broke their own reserve to meet and talk with other young people.

The next day the p.f.ers worked hard repainting the basement of the Martha Memorial Church. As they worked with the youth of Martha Memorial fellowship was much easier. The two groups were together for dinner and entertainment, a part of which was a sharing of first impressions, and both sides seemed to profit. To wrap up the whole adventure the group saw the "West Side Story," a gripping accent on the pathos and challenge of inner-city youth struggling for identity and recognition, life and love.

The experience was a memorable one for the West Hartford youth. This kind of "spring trip" gave them a new understanding of less fortunate youth in another city.

—Barbara Schlegel Achtermann

Recent Public Affairs Pamphlets

"Good Neighbors—The Rise of Community Welfare Councils" is the title of a new Public Affairs Pamphlet (No. 277) written by Elizabeth Ogg. The pamphlet describes the way citizen groups in many places are learning to work together in coordinating activities of varied welfare agencies in their communities. It can serve as a guide to people who are searching for ways to meet community problems like dependency, ill-health, maladjustment, and recreation.

Another recent Public Affairs Pamphlet is called "Mankind's Children — The Story of UNICEF." It is No. 279, and was written by Robert L. Heilbroner. In brief compass (20 pages) it tells of the beginnings of UNICEF, and of the heroic work this unoffcial United Nations agency is doing all over the world in its feeding program and in working with WHO in a campaign to eliminate yaws, trachoma, T.B. and other diseases which affect the lives of children in underdeveloped areas.

Public Affairs Pamphlet cost a quarter each. The address to use in ordering is Public Affairs Pamphlets, 22 E. 38th St., New York 16, New York.

CHRISTIAN COMMUNITY
JANUARY, 1960
News and Program Service of the Council for Christian Social Action of the United Church of Christ
Ray Gibbons, Director
Huber F. Klemme, Associate Director and Editor
Sent free to pastors and social action committee chairmen. Group subscriptions, 10 or more to one address, 50 cents each. Individual subscriptions, $2 per year with SOCIAL ACTION upon request.

General communications and orders from Evangelical and Reformed churches should be addressed to the Editor, Council for Christian Social Action, 2969 W. 25th St., Cleveland 13, Ohio.

Congregational Christians should order from Council for Christian Social Action, 289 Park Avenue South, New York 10, N. Y.

The Council for Christian Social Action unites the work of the Council for Social Action of the Congregational Christian Churches and the Commission on Christian Social Action of the Evangelical and Reformed Church.